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Churches of Christ Salute You with a Herald of Truth: October

Herald of Truth

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SO
THAT
ALL
MIGHT
HEAR



CHURCHES OF CHRIST SALUTE YOU ROM. 16:16



Herald of Truth

... radio and television programs

Produced by HIGHLAND CHURCH OF CHRIST - Abilene, Texas

OCTOBER 1964



The Spirit of URGENCY!

By W. F. Cawyer

In an article in this month's issue, the spirit of the West Coast brethren in helping to preach the gospel worldwide in our time is amply exemplified by their efforts in a series of Herald of Truth workshops in California, Washington and Oregon.

this great work is exemplified all over the brotherhood. It is shown by the increase in contributions for the work, in the number of stations that can be added because of this intensified interest in world evangelism.

For example, the Herald of Truth is now on almost 500 radio and television stations, the most in the history of the program.

Only since September 1, 1963, hardly more than a year ago as this issue goes to press, 20 new radio and television stations have been added. All but one of the six new television stations were added on a free time basis.

Of the new radio and television stations added in the past 45 days, four were in Alabama, four in Tennessee, two in Georgia, two in Florida, two in Missouri, and one each in West Virginia, Oklahoma, Ohio, Texas, New Mexico and Arkansas. Most of the stations were added by the painstaking cooperative efforts of the local brethren and Highland church. For example, the brethren in Jefferson City, Missouri, had been contributing to the Herald of Truth for a number of years but did not have the program in their community.

When Jim Swafford came to the Herald of Truth Workshop held in Abilene recently he discussed the possibility of getting the program in Jefferson City. The program is now on radio station KLIK there, which has excellent coverage.

Some of the recent additions in Alabama—two radio and two television programs—have been the result of efforts of Herald of Truth special workers in that

(Continued on inside back cover)

HERALD of TRUTH

Published each month in the interest of world-wide radio and television evangelism. Each issue contains the sermons broadcast on the nation-wide facilities of the Mutual Broadcasting System, the American Broadcasting Company, and many independent stations.

OCTOBER, 1964

ABILENE, TEXAS

VOL. XII, NO. 10

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W. F. CAWYER, Editor

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WEST COAST CHRISTIANS ENTHUSIASTIC; OVER 600 ATTEND 3-STATE WORKSHOP



The zeal and enthusiasm for world-wide evangelism as evidenced by brethren on the West Coast is a lesson to be learned by Christians everywhere.

These are the words of W. F. Cawyer, who recently returned from a series of Herald of Truth Workshop meetings in that area, which not too many years ago was classified as a mission area.

Mr. Cawyer, an elder of Highland Church of Christ and full-time worker for the Herald of Truth, was accompanied by Clois Fowler, a deacon of Highland and Robert Holton and John Allen Chalk, speakers on the television program.

On the West Coast they were met by L. A. Pipkin, the program's station representative there, who joined them on a tour of California, Oregon and Washington cities.

The workshops are being conducted in cities around the nation for the purpose of telling the "Herald of Truth Story" to men who will be special workers for the program. Through these efforts, it is hoped that the program will appear next year on 1,600 radio and television stations which will saturate the entire English-speaking world with the gospel of Christ.

More than 670 people attended the workshops held in six West Coast cities. Almost 50 special workers were added to the growing list.

"The attitude and dynamic growth of the church on the

West Coast is nothing short of remarkable," said Mr. Cawyer. "The fact that so many interested Christians attended the workshops is ample evidence of their enthusiasm for world-wide evangelism. And they have indicated by this enthusiasm that they are behind the Herald of Truth 100 percent as a way of accomplishing this magnificent goal."

At each workshop, the group showed the Herald of Truth filmstrip "An Idea Whose Time Has Come," and spoke on various aspects of the program.

Mr. Cawyer spoke on "What Is the Herald of Truth?," Mr. Holton on "Radio and TV Production," Mr. Chalk on "Operation Saturation" and Mr. Fowler on the "Progress of the Herald of Truth."

Their first stop was in San Diego, where 60 people met at the Mission Valley Inn. Local arrangements were made by Ben Franklin, Lemon Grove, California.

They then went on to Los Angeles on September 29, to meet with 70 special workers and elders at the George Pepperdine College Fellowship Hall. Arrangements for this meeting were made by Paul Harper.

On Wednesday, September 30, the group attended evening services at the Palm Avenue church in Fresno, where approximately 300 people from area congregations were in attendance. At these joint services, \$532 was

collected in a special contribution to the radio and television program. Arrangements were handled by Lyle Dalzell, associate minister of the Palm Avenue church and Ed Carey, a key man working in the interest of the program in Central California.

The following day the group went on to Oakland, where they met with 80 people of the San Francisco-Oakland area at the Edgewater Inn at Oakland. Details of this workshop were handled locally by Andy House, Hayward, California, and Melvin Weldon, San Leandro, California.

On October 2 they flew to Portland, Oregon, where a workshop was held at the Dorrick Hotel. A total of 126 were present, some coming from area congregations as far as 300 miles away. Arrangements were made here by Heston Havens, Portland, Oregon; Ross Long, Eugene, Oregon; and H. O. Martin, Medford, Oregon.

On to Seattle, the group of workers from Abilene had a morning workshop at the Meany Hotel with 40 present. Arrangements in Seattle had been made by G. Henry Towell, minister of the Central congregation, and Dr. Paul Noffsinger, an elder at Central church there.

Other workshops are now being scheduled in Fort Worth, Dallas, Waco, Austin, Albuquerque, Detroit, Oklahoma City, Tulsa and other cities.

October, 1964

PRISONER, WHO WANTS TO BE MINISTER, GIVES 3 MONTHS PAY TO HERALD OF TRUTH

How many of us would give three months pay to further the cause of radio and television evangelism?

A prisoner in a state prison in Missouri did. He is not a member of the church. He was sentenced to the maximum security prison in 1961 for armed robbery. The sentence was for 15 years.

The prisoner, whom we will call Bill, was first contacted in November, 1963, by Jim Swafford, minister for the Dix Road congregation in Jefferson City, Missouri.

Bill came from a home that consisted of parents who were members of the church, but not "overly religious." He had never been in real trouble with the law until he robbed a man in Southern Missouri about four years ago.

Because there had been a rash of armed robberies before and around the time of his arrest, Bill drew the maximum sentence of 15 years.

Mr. Swafford has visited Bill from time to time and last May the prisoner sent him a check for \$3—three month's pay in the maximum security prison—to be used for furthering radio and television evangelism on the Herald of Truth. Only recently, Bill sent the minister another check, this time for \$2.85, and it presumably is to be forwarded also to the program.

Since entering the prison, Bill has been a model prisoner and

has been transferred to the minimum security prison at Moberly, Missouri. While in maximum security, baptism was out of the question because of lack of facilities and security measures which prevented prisoners from receiving even books and magazines.

Now that Bill is in the minimum security prison, Mr. Swafford is making arrangements with the warden in an attempt to perform the baptism.

In prison, Bill has learned proof reading and printing. He has studied in a Bible school in the prison taught by Mr. Swafford, made exceptionally high grades in a Bible correspondence course, and has read books provided by brethren throughout the nation.

"He knows the truth and desires to go to Korea as a missionary for at least 10 years," Mr. Swafford wrote, "to prove to all that he is not inclined to be a criminal."

In addition to his other work, Bill is now taking a correspondence course from Abilene Christian College. This course, for credit, was arranged by Don Morris, president of the Texas college, at no charge to the prisoner.

The future now is bright for Bill. He knows the truth and will be baptized as soon as arrangements can be made with prison authorities. He will be eligible for parole in two years and, if he is freed, he can fulfill his dream to become a missionary in Korea.

A Part of Their Lives Given Over to Christ

A series of recent happenings have indicated the nature of the good people who contribute to the Herald of Truth.

They come from all walks of life. They contribute in sickness and in health. They are well off and they are poor. They do what they can.

The related instances began a few weeks ago when Mid McKnight, preacher for the Highland Church of Christ, in a sermon pulled a \$20 bill from his pocket and said:

"This bill represents a part of Mid McKnight's life, a part of his energies, his thinking, his talents. In fact, this is Mid McKnight."

Then he added:

"If I give to a worthy cause, I'm saving my life; if I keep it for self and selfish purposes, I lose my life because it represents at least a portion of my life."

Only a short while later, in an unrelated incident, the Herald of Truth office received indisputable proof that someone thought exactly like Mr. McKnight. In a letter containing a \$500 contribution, a lady wrote:

"God has been good to me . . . And I want to give to Him. I want to help carry the gospel of God's dear Son to the lost of this earth."

As this letter, and other contributions continued to come in to help preach the gospel to all the world, still another incident

(Continued on page 4)

I Wish I Could Be A Brother Like That

EDITOR'S NOTE: The following is a true story, as told by Mid McKnight, minister for Highland Church of Christ.

A San Antonio preacher drove his new car, given to him by his brother, downtown to tend to some business. When he returned to his parked car, he found a small, very dirty, urchin admiring the car and softly rubbing his hand over the brand new satiny finish.

"Do you like it?" the preacher asked, smiling. "Yes, sir," the boy replied. "Is it yours?" "Yes," said the preacher. "My brother gave it to me."

The boy hesitated, then unexpectedly replied: "I wish I could be a brother like that."

The preacher was nonplussed because he had certainly expected the lad to say, "I wish I had a brother like that."

The preacher, his heart melting, then asked the boy if he

would like to take a ride. But the boy answered simply: "I am too dirty." "You may be dirty on the outside, but you are mighty clean on the inside," the preacher responded. "I think it would do my car good for you to ride in it." They got in the car and soon the boy began to urge that the preacher take certain streets. It was easy to see the lad wanted the preacher to drive through his neighborhood.

It was understandable that the boy would want his playmates to see the shiny, new car that he was riding in, so the preacher complied and soon found himself in an alley outside of a run-down garage apartment.

The boy jumped out of the car and ran quickly up the steps. In a short while the preacher heard footsteps returning. They were far more labored than

when they were going up. The first thing he saw were the dirty bare feet of his little street friend and the next were the lifeless, withered legs of another boy, whom he learned was his little friend's brother, being carried down the steps.

Seating his brother on the bottom step, the boy said: "Harry, see, it's just like I told you. One day I am going to buy a car just like that."

He then looked up at the preacher and explained: "You see, mister, Harry can't walk. I go downtown and look at all the nice things in the store windows and come home and try to tell Harry what it is all about, but I can't tell it very good. Some day I am going to make enough money to buy a car for Harry so he can see for himself."

PROGRAM WANTED FOR WISCONSIN

A dedicated Wisconsin preacher, who travels 70 miles to preach part time, is struggling to secure the Herald of Truth for the area he serves before he leaves to preach full time in Tennessee.

His name is Gordon Makool. He lives in Janesville, Wisconsin, 70 miles from Beaver Dam, where he preaches. A native of Wisconsin, he was converted to Christ 10 years ago.

The church was established in Beaver Dam last January and now has 25 in attendance and a weekly contribution of about \$30. Already there has been one baptism and five restored.

Beaver Dam, with 13,000 population, is the principal city in the county with a marketing population of 62,000.

Mr. Makool wrote that the program rate on the local radio station is \$22.00 per program with a 10 percent discount if paid a year in advance.

Listeners Write

Gentlemen:

We, the North Buffalo Church of Christ, are so appreciative of the golden opportunity that is afforded us twice weekly through the Herald of Truth program on WKBW-TV and on WYSL radio to listen to superb gospel preaching. I, for one, would not miss a program.

The vision of the elders of Highland is to be greatly lauded. We pray for their even greater vision in the future and for an awakening of the members of the church of Christ throughout North America to the gigantic task that lies before us.

(Continued on page 4)

(Continued from page 1)

typified the spirit and generosity of these good people.

E. R. Harper, correspondence coordinator for the program, and W. F. Cawyer, an elder of Highland and full-time worker for the program, visited an old school mate of Mr. Harper's in Temple, Texas.

This old soldier of the cross, who had fought so many battles for righteousness, was now in the hospital, incapacitated. Yet, even under these trying circumstances, his wife said:

"Even though he is confined to bed, you will still get \$10 every month just the same."

This good brother had carried the banner of truth throughout his active life; confined to bed, he still does what he can.

These are examples of the devotion, the sacrifice and the spirituality of the contributors to gospel evangelism. Without them, the program could not go on.

OAK RIDGE CHURCH SUCCESSFUL WITH CORRESPONDENCE COURSES

Last June, C. E. Colley of the New York Avenue church in Oak Ridge, Tennessee, received a letter from a man in Bristol who had been listening to the Herald of Truth program and later enrolled in a Bible correspondence course.

"Last Thursday night," the man wrote, "I surrendered my life to Christ. Several years ago I had made a confession and was baptized. But I had never real-

ly put Christ first and lived for Him."

In his letter, the man continued by saying that he knew all this time that he was lost, but it was only after he began studying the correspondence course "Studies in the Bible" that he came to realize his true condition.

"I have been under conviction for several weeks," he wrote. "I prayed that God just be merciful to me, a sinner."

Not only was the man baptized, but his wife, an erring Christian, rededicated her life at the same moment, and their two daughters were baptized.

Mr. Colley said that the church at Oak Ridge has been sent by Highland Church of Christ the names of 11 people who wanted to enroll in Bible correspondence courses. As a result of the Herald of Truth program, and also as a result of Bible course enrollees submitting other names, the church now has 46 people taking the courses.

He said that 40 people are now enrolled in the first 30-lesson course, six enrolled in the second 26-lesson course and one enrolled in a third course of 26 lessons. The congregation offers five courses in all and offers certificates upon successful completion of each course.

Listeners Write . . .

(Continued from page 3)

It thrills us no end to have a very small part in financing this soul-thrilling project to bring the Bible to the English-speaking world. Would that we could do more.

Thank you so much for the privilege that is ours.

Buffalo, N.Y.

* * *

Dear Sirs,

I do so appreciate the pro-

gram "The Herald of Truth" and your great work in this. While we are doing our best in this, it is your innovation and zeal which lie at the base of this fine program of spreading the Gospel.

Yours truly, Kedra Dobrindt
(N. Buffalo Church of Christ).

* * *

On behalf of the newly established Jamestown congregation, I would like to express my gratitude to the Highland church for its foresight and vision in overseeing the Herald of Truth project.

We are working in a city of 40,000 in Southwestern New York state. The "Herald of Truth" is seen clearly on WKBW-TV in Buffalo. We have found the "Herald of Truth" television program an effective means of supplementing our locally originated radio presentation and newspaper advertising.

It is difficult to convey how much it means to be able to say to people, "Would you watch our TV program on channel 7 This gives us the opportunity to put another foot in the door insofar as personal work is concerned.

I grew up at Clyde, Texas, just 12 miles from Abilene. Being so near Abilene for a good portion of my life, I found that I just took the "Herald of Truth" for granted. I had to move to New York to really see how powerful the "Herald of Truth" can really be.

Thank you so much for what the Highland church has done. I pray that brethren may respond as you seek to lift your sights even higher in seeking to saturate the English-speaking world.

Norman L. Bales

Jamestown, New York

THE HERALD OF TRUTH

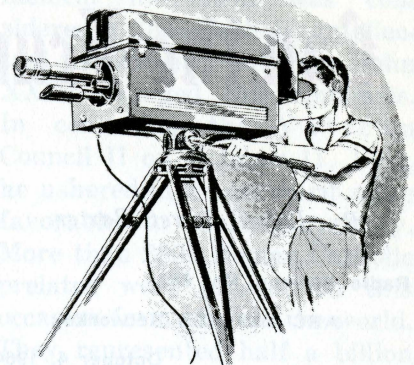
Stations Carrying Herald of Truth Television Programs

This list is not 100% correct due to frequent changes.

Check your local newspaper or television station for times not listed.

All times are Sunday unless otherwise indicated.

City	Station	Ch.	Time	City	Station	Ch.	Time	City	Station	Ch.	Time
ALABAMA				KENTUCKY				NORTH CAROLINA			
Birmingham	WBRC	6	5:10 a.m. (Wed.)	Bowling Green	WLTV	13	4:00 p.m.	New Bern	WNBE-TV	12	10:00 a.m.
Decatur	WMSL	23	1:30 p.m.	Louisville	WAVE	3	9:30 a.m.	NORTH DAKOTA			
Huntsville	WAFO	32	1:00 p.m.	LOUISIANA				Bismarck	KFYR	5	9:30 a.m.
Montgomery	WKAB	8	1:00 p.m.	New Orleans	WWUE	13	11:00 a.m. (Every 3rd Sunday)	Minot	KMOT	10	9:30 a.m.
Selma	WSLA	8	1:30 p.m.	Shreveport	KSLS	12	8:00 a.m.	Williston	KUMV	8	10:30 a.m.
ALASKA				MARYLAND				OHIO			
Juneau	KINY	8	1:30 p.m.	Baltimore	WJZ-TV	13	2:45 a.m. (Sat.)	Columbus	WTVN-TV	6	11:30 p.m.
Sitka, Alaska	KSA		4:30 p.m.	Salisbury	WBOC-TV	16	1:30 p.m. (2nd, 3rd & 4th Sundays)	OREGON			
ARIZONA				MICHIGAN				Coos Bay	KCBY		10:00 a.m.
Yuma	KBLU		7:30 a.m.	Bay City	WNEM	5	9:30 a.m.	Eugene	KVAL	13	10:00 a.m.
ARKANSAS				Detroit	CKLW	9	11:00 a.m.	Portland	KPTV	12	10:00 a.m.
Fort Smith	KFSA	5	9:30 a.m.	Flint	WNEM	5	9:30 a.m.	Roseburg	KPIC		10:00 a.m.
Jonesboro	KAIT		2:30 p.m.	Jackson	WILX	10	11:00 a.m.	TENNESSEE			
CALIFORNIA				Saginaw	WNEM	5	9:30 a.m.	Chattanooga	WRBC	3	9:00 a.m.
Bakersfield	KBAK	29	10:30 a.m.	MISSISSIPPI				Johnson City	WJHL	11	11:00 a.m.
Chico	KHSL	12	8:30 a.m.	Biloxi	WLOX	13	12:00 Noon	Knoxville	WTVK	26	2:00 p.m. (Wed.)
Eureka	KVIQ	6	10:00 a.m.	Greenwood	WABG	6	3:30 p.m.	Memphis	WHBQ	13	9:30 a.m.
Fresno	KJEO	47	1:00 p.m.	Jackson	WJTV	12	10:00 a.m.	Nashville	WSM	4	7:00 a.m.
Los Angeles	KTLA	5	8:30 a.m.	Tupelo	WTWV	9	2:00 p.m.	TEXAS			
Redding	KRCR	7	10:00 a.m.	MISSOURI				Abilene	KPAR	12	10:15 a.m.
Salinas	KSBW-TV	8	10:00 a.m.	Cape Girardeau	KFVS	12	8:30 p.m.	Amarillo	KVII	7	8:00 a.m.
San Diego	KOGO	10	8:00 a.m.	Jefferson City	KRCG	13	2:00 p.m.	Bryan-College Station	KBTX	3	11:00 a.m.
San Francisco	KGO	7	8:30 a.m. (Every 4th Sunday)	St. Louis	KPLR	11	10:30 a.m.	Corpus Christi	KIII	3	9:00 a.m.
San Luis Obispo	KSBY-TV	6	10:00 a.m.	Springfield	KYTV	3	8:30 a.m.	Corpus Christi	KRIS	6	9:30 a.m.
Santa Maria	KCOY	12	11:30 a.m.	MONTANA				Lubbock	KLBK	13	8:30 a.m.
COLORADO				Billings	KOOK-TV		9:00 a.m.	El Paso	KELP	13	2:30 p.m.
Grand Junction	KREX	5	10:00 a.m.	NEBRASKA				Lufkin	KTRE-TV	9	12:30 p.m.
FLORIDA				North Platte	KNOP	2	12:30 p.m.	Port Arthur	KPAC	4	(See local paper)
Fort Myers	WINK	11	10:30 a.m.	Omaha	KMTV	3	8:30 a.m.	Sherman	KXII	12	5:00 p.m. (Sat.)
Orlando	WFTV	9	1:00 p.m.	NEVADA				VERMONT			
Tallahassee	WFSU			Las Vegas	KORK	2	8:30 a.m.	Burlington	WCAX	3	9:30 a.m. (Sun.)
IDAHO				NEW MEXICO				VIRGINIA			
Idaho Falls	KID	3	2:00 p.m.	Albuquerque	KOAT-TV	4	12:00 Noon	Lynchburg	WLVA	13	3:00 p.m.
Twin Falls	KLIX	11	2:00 p.m.	Carlsbad	KAVE	6	10:00 a.m.	Richmond, Petersburg	WXEX	8	9:30 a.m.
ILLINOIS				Clovis	KVER	12	8:30 a.m.	Portsmouth	WAVY	10	9:30 a.m.
Harrisburg	WSIL	3	1:30 p.m.	NEW YORK				WASHINGTON			
Rockford	WTVO	39	8:30 a.m.	Albany	WAST	13	7:30 a.m. (Wed.)	Pasco	KNDU		11:00 a.m.
INDIANA				Binghamton	WINR	40	12:00 p.m.	Spokane	KREM		11:00 a.m.
Elkhart	WSJV		9:00 a.m. (Mon.)	Buffalo	WKBW	7	8:30 a.m.	Yakima	KNDU		11:00 a.m.
Ottumwa	KTVO	3	8:00 a.m.	Syracuse	WNYS	9	10:30 a.m.	WEST VIRGINIA			
IOWA				Utica	WKTV	2	9:00 a.m.	Bluefield	WHIS	6	9:30 a.m.
KANSAS				FOREIGN				Huntington	WHTN	13	9:00 a.m. (Sat.)
Wichita	KAKE	10	11:30 a.m.	Swift Current, Sask., Canada	CJFB		1:00 p.m. (Sun.)	Oak Hill	WOAY	4	12:00 Noon (re-run)



Can the Ecumenical Movement Succeed?

By: Batsell Barrett Baxter

Radio Sermon No. 662

ABC and MBS Networks

October 4, 1964

The most powerful force on earth is an idea whose time has come. I should like to present to you an idea, as important as any idea I know in the religious realm. I fervently pray that its time has now come.

In our day, we are hearing the word "ecumenical" more and more often. We hear it used in conversation and see it in print more than ever before. What does it mean? Literally, it means "general, or world-wide, in extent and influence." Religiously, it means "the expanding movement to foster Christian unity by agreement on common religious faith and practice." It is an effort to achieve Christian unity.

The need for unity is obvious when we pause to realize that the religious world of our day is divided into 256 different churches in the United States alone. Beyond our American borders there are: 430 million Mohammedans, 332 million Hindus, 300 million Confucianists, 151 million Buddhists and millions of others who fall into countless smaller groups. There are still hundreds of millions more who, partly at least because of the divided state of Christendom, must be classified as Atheists.

Two of the world's most noted historians, Arnold Toynbee, in his book, *The World and the West*, and Hendrik Kramer, in

his book, *World Culture and World Religions*, point out that the international outlook is also critical, and that unity of universal scope is the social and political hope and need of our age. They speak of religion's crucial place in achieving this unity.

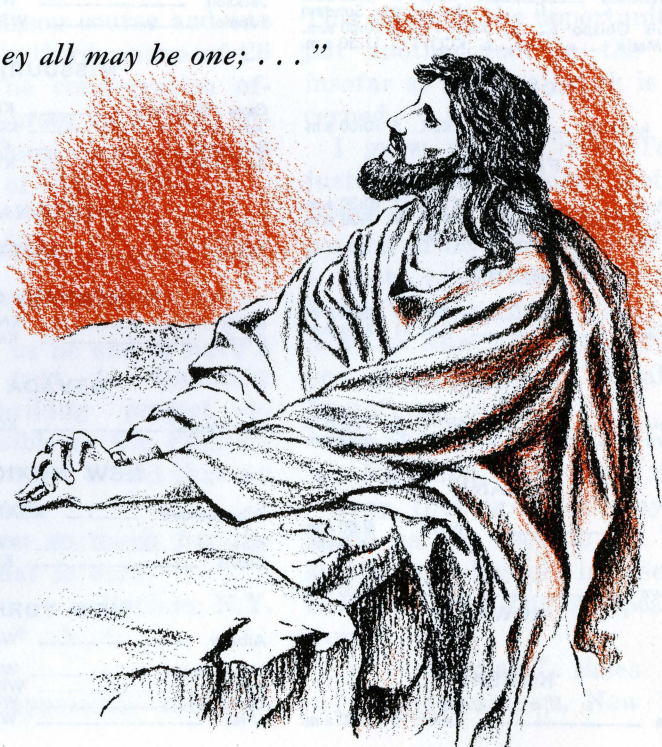
THE PROTESTANT ECUMENICAL MOVEMENT

I should like to trace briefly the history of the ecumenical movement. Let us begin with the history of the Protestant ecumenical movement. According to the best sources, this history begins in London in 1795, slightly more than 150 years ago. Because of a serious problem—religious division on the mission fields of the world, which led the pagans to discount the Christian gospel—the London Missionary Society was established. Embracing

several churches, it was established to achieve uniformity of action on the mission fields. Next in importance came the Edinburgh World Missionary Conference of 1910 which issued a "Call to Unity" and established the "Faith and Order Movement." Then came the Stockholm Conference of 1925 which was attended by 91 churches from 33 countries. Its motto was "Doctrine divides; service unites."

The next step was the establishment of the World Council of Churches in Amsterdam in 1948. Its stated aim was to offer a forum for discussion of ecumenical problems and also to act as a center of information and coordination. The second meeting of the World Council of Churches was in Evanston, Illinois in 1954, where one of the prominent sub-topics for dis-

"that they all may be one; . . ."



THE HERALD OF TRUTH

cussion was: "our oneness in Christ and our disunity as churches." The third meeting of this organization was in New Delhi, India in 1961.

In our age, Protestantism no longer glories in division, but "denounces disunity as shameful, scandalous and sinful." There is far less talk today than in previous years about the advantages of denominationalism, which enables everyone to "join the church of his choice." There is a growing realization that denominationalism — a multiplicity of churches—is antithetical to Christian unity.

Samuel McCrea Cavert puts it this way, "The great weakness of a denomination is that it does exactly this (divide). It does not mean to do so. It may not realize that it is doing so. Yet it is for such secondary reasons that the denomination, as such, comes into being . . . Each denomination, in its separate existence as a denomination, testifies to the insight of some vigorous founder, to a form of policy, to a mode of worship, to a certain view of baptism or the Eucharist, to the effect of cultural differences, or to some special historical circumstance. Each of these testimonies may have its own value, but not as the ground of existence of a Christian Church" (*On the Road to Christian Unity*, Harper & Brothers, 1961, p. 153).

Protestantism today is more likely to emphasize "a large body of shared convictions" and to express the desire of working from these convictions toward further agreement. Sometimes Protestantism, in its desire for unity, has made the mistake of saying, "It doesn't matter what a man believes, just so long as he is sincere." Or, "We're just going to heaven by different roads." Realization, however, is grad-

ually dawning that such statements necessarily imply that a man's convictions, the religious principles which he believes, are not important. If it is possible for different people to believe the opposite sides of the same question—the necessity of baptism, for example, or the divinity of Christ—it is obvious that one's convictions are not very important. The fact is that such a view is clearly untrue. Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32). While there are some areas in which the Lord has not given instructions, areas where He has left decisions to the judgment of devout Christians, there are other areas, such as how to become a Christian, how to worship God, and how to live the Christian life and how the church should be governed, in which the Lord has given explicit instructions. Of these matters, God's truths must be learned and accepted, for these are not matters in which divergent opinions are equally acceptable.

In addition to the other evidences of a growing desire for Christian unity, certain mergers have taken place among some of the Protestant churches during recent years. For example, the Congregational—Christian Church is a result of such a merger, as is also the Evangelical and Reformed Church. The United Church of Canada is a merger of several groups, as is the United Church of Southern India. Still other mergers are being discussed and may come to fruition in the next few months or years.

THE ROMAN CATHOLIC ECUMENICAL MOVEMENT

For centuries, the slogan, "Rome never changes," was widespread in its use. The ecu-

menical movement was considered a "non-Catholic intellectual movement," but Pope John XXIII changed this emphasis. In convening the Vatican Council II on October 11, 1962, he ushered in a new spirit more favorable to Christian unity. More than 2800 Roman Catholic prelates were present on this occasion from all over the world. They represented half a billion members. The Pope spoke for 37 minutes and charged the conference to "work actively for Christian unity." His emphasis was not the usual one of encouraging "separated brethren to return to the Roman Catholic fold," but one of joining hands in a search for the road to unity. Many Protestant groups were represented at the Council with unofficial observers.

Paul Coutourier, a priest of Lyons, France, prayed that "all God's people might become one when He wills and by the means which He wills" (Edna McDonogh, *Roman Catholicism and Unity*, A. R. Mowbray & Co., London, 1962, p. iii). The Roman Catholic Bishop of Bristol, England, wrote, "God never commands the impossible. We believe that unity is His command, and that in our time He is giving to us the encouragement of seeing things happen which our fathers would have considered impossible" (Ibid, p. v).

Viewing the matter objectively, it must be said that with the death of Pope John XXIII, the movement toward Christian unity was slowed. Numerous reports from Rome indicate that there is a reactionary group within the Roman Catholic Church which opposes all changes in attitude toward non-Catholics. Whether this reactionary group or the more liberal group led by Pope John

XXIII will eventually determine the policy of the Catholic Church is yet to be determined. Perhaps it should be added, in the interest of objectivity, that the first two sessions of the Vatican Council II have not produced much in the way of hard results along the line of our study.

APPRAISAL OF THE ECUMENICAL MOVEMENT

The first strong emphasis that I should like to make is that the world-wide movement toward unity is in the direction of God's will. Throughout the scriptures, we find strong declarations of the importance of the unity of all Christ's disciples. For example, in John 10:16, we read, "... Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." In John 12:32, we find, "And I, if I be lifted up from the earth, will draw all men unto myself." However, it is in John 17, the Lord's intercessory prayer, that we find the strongest emphasis upon oneness. Jesus prayed, "... Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are ... Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17:11, 20, 21).

The apostle Paul gave this striking warning to the Corinthians, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected

together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (I Corinthians 1:10-13). In sending out the apostles, Jesus gave the great commission in these words, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit" (Matthew 28:19).

An objective appraisal of several generations of effort in this ecumenical movement is that the attitudes of brotherhood and cooperation are wonderful indeed. Likewise, the motive behind the movement—the desire to be united in Christ—is wonderful indeed. However, a major problem still remains. No effective method of achieving the goal of unity has yet been found.

The motto of the Stockholm Conference, "Doctrines divide; service unites," sounds good, but it does not bring real unity. The hard fact is that the basis of all religious division is primarily doctrinal, hence the erasure of division and the achievement of unity must necessarily deal with doctrines.

John A. Hardon, in his book, *Christianity in Conflict*, says, "The churches of the World Council may continue to cooperate in solving their social and economic problems with tangible benefits to everyone concerned; but real unitive progress will never be made where radical differences in faith and worship are conceded, on prin-

ciple, to be irremediable" (The Newman Press, Westminster, Maryland, p. 237). Samuel McCrea, in his book, *On the Road to Christian Unity*, adds, "In the informal and unofficial dialogue in which Protestants and Roman Catholics need to engage for the sake of growth in mutual understanding, it will be necessary to include fundamental issues of doctrine. The dialogue can best begin at the point of social-ethical concerns, where common ground is more likely to be found, but in the end these issues are rooted in theological convictions that cannot be ignored" Harper & Brothers, 1961, p. 132).

NEED FOR A COMMON GROUND OF AUTHORITY

In bringing about Christian unity, the fundamental issue is the achieving of a common basis of authority. Just as it is inevitable that, from the simplest sand-lot baseball game on up to the most sophisticated major league contest, there will be sharp differences of opinion which must be settled by a recognized authority, an umpire, so there are differences in the religious world that must be settled by some common basis of authority. What possibilities of securing such a religious arbiter are there? Three sources have been proposed: Some would suggest the church as the final authority. Others would suggest individual conscience, or private judgment, as the ultimate authority. Still others would suggest the Holy Scriptures as the decisive authority.

Just here I should like to quote from John Locke, the famous English philosopher who lived from 1632 to 1704. I am quoting from his work, *A Letter Concerning Toleration*. "But

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Soils and the Seed

By: Batsell Barrett Baxter

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Midway in the ministry of Jesus, He turned the spotlight of His divine insight on the question, "Why do men not respond to the gospel?" Why did they not do so in His generation and why have they not done so in the many generations since, and even in our own time? Why do men not respond when the gospel promises such wonderful happiness in this world and infinite blessings in the world to come? Why do they not respond when it is the only possible escape from the eternal

damnation which awaits those that are not Christians? Why?

There is a passage in the Bible that emphasizes that many will not respond to the invitation. Jesus says, "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and difficult the way, that leadeth unto life, and few are they that find it" (Matthew 7:13, 14). Why will men choose the downward road to destruction in preference to the upward road to eternal life?

PARABLE OF THE SOILS

Our text today is Christ's explanation of why people do not come. Note carefully the read-

ing, "On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear ... Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundred-

fold, some sixty, some thirty" (Matthew 13:1-9, 18-23).

A GREAT METHOD

Jesus, as in this passage, often spoke in story form. These are earthly stories but with heavenly meaning, parables, as we call them. In telling these stories, Jesus pictured the most commonplace things of daily living: a woman making bread, fishermen pulling in their nets, a shepherd out in the field. By the use of this pictorial method, He made His stories **portable**, for He painted them so deeply in the hearts of His hearers that when they left Him they carried the stories with them. Wherever they went they would remember, "A sower went forth to sow, and some seed fell by the wayside . . ."

Sometimes we think of the greatest teachings of earth as being very profound. But the greatest teaching that has ever been done on earth was done by Jesus, and while He had the greatest grasp of truth, He also was masterfully simple. The magnificent way in which He took great eternal truths, concepts about the kingdom that was to be established, the like of which there has never been anything on earth, and put them into such simple language that even children could **understand** them is most impressive. In my reading, I recently ran across a sentence from Alfred Lord Tennyson, "Truth embodied in a tale shall enter in at lowly doors." This well fits the teaching of Jesus.

Jesus not only made His messages portable and simple, He made them **permanent**. Here we are, after all these centuries, still drinking in the meaning of these simple parables. Man often thinks, in this scientific age, that only objective facts

will stand the test of time. Mere stories will not last. It is fiction that dies away and only fact remains. By looking a second time, he might discover that the impermanent is more lasting than he thought. An almanac five years old is useless, though it has millions of facts in it. A treatise in chemistry, or in physics, fifty years old is out of date. Science has moved on. But we still read the plays of Shakespeare that tell about human beings, though they are 300 years old. Sometimes the things that seem to be so solid and permanent fade and have to be replaced by those things that deal with human hearts, like the stories that Jesus told. Put your message in a story and it may live forever.

THE WAYSIDE

Look carefully at this story which Jesus told. Jesus was in Capernaum near the Sea of Galilee when He went out of the house and, because of the multitude, sat in a boat off shore. The clear, fresh water of the Sea of Galilee was all around Him and the fresh breezes of Galilee made the people comfortable as they stood on the shore, listening and watching. Jesus began, "A sower went forth to sow, and as he sowed, some seed fell by the wayside." Those waysides were everywhere, for there were no fences between the fields. They could not spare that much additional ground. Instead, the fields were separated by little walkways beaten down by human feet and by the passage of horses and other animals. It was not that they were not good soil, for they were rich, deep soil, but useless because they were beaten down by countless feet until they were almost like concrete. Some of the seeds fell on those hard paths, and the birds carried

them away. They never had a chance to germinate.

Later in the chapter, when He came to explain the meaning, He said, "When any one (talking about people like us) heareth the word of the kingdom and understandeth it not, then cometh the evil one and snatcheth away that which hath been sown in the heart." He is talking about people who give the gospel a quick listen and nothing more. He is talking about people who come to religious services with no thought except, "How long will it last?" Sometimes a wife or friend has put on the pressure and it is less embarrassing to go than it is to say "no." So, they come, with wandering mind, never thinking, "What does Christ have to say to me?" Some hearts are like concrete on which we walk and the seed of the gospel has no chance.

"The birds came and devoured them." The birds stand for the Evil One. Satan plants prejudices, inactivity and lethargy in the hearts of men until they have no sensitivity to the gospel. Satan has closed their ears. Jesus says this is why people do not respond to the invitation. Their hearts are closed. It may be that some of you are going away from the gospel for the last time without being a Christian. We never know how long we will live; we never know what other opportunities we will have; we do know that when a man lets the gospel of Christ pass him by, it is an illogical risk. If you have never named Christ as your Savior, then He was talking about you when He spoke of the wayside and the lack of response.

THE ROCKY GROUND

There are others who hear the invitation of Christ, "And others fell upon the rocky

places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away." There is good rich soil on top, but just underneath the surface is an expanse of rock. The seeds germinate quickly, but since they have no deep roots to supply moisture, the sun scorches the young plants. Christ made this application of the rocky ground. "He that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth." He is talking about those who hear the gospel and with joy receive it, who become Christians quickly without much thought and who have not enough root. Later on they stumble and fall away.

It is interesting to notice that the sun that scorched these tender plants which had no roots was the same sun that caused other plants over in the good ground to grow into big, productive plants. The sun scorched some and made big plants out of others. The persecutions and tribulations of our world will come for some Christians and they will be too much, but for others they will be a ladder or stairway by which to climb to higher Christianity. Think of the apostle Paul and the persecutions that he underwent. Then hear him say, "Our light affliction, (we wouldn't call being stoned, shipwrecked and mistreated light) which is for the moment, worketh for us more and more exceedingly an eternal weight of glory"

(II Corinthians 4:17). Tribulation makes great Christians if only they have the roots to stand it.

You see a great tree and it has a vast system of deep roots pulling moisture from the soil. We are not aware of the roots, but they are there. I wonder if there is not something in that for us Christians. Down underneath, you and I need to have deep roots. Spiritual roots, largely unseen by the public, must go down in private devotion and Bible study. It is that inner life, that unseen private life, that gives us the structure that people do see. If you are a Christian, be sure that you let your roots go down. Attend the services, attend the classes, read your Bible, grow! There will inevitably be tribulations and if your roots are only on the surface, you will be swept away.

In the early church, there were two great problems. First was **persecution**, represented by the stony ground. The other great problem was **worldliness**, represented by the next part of our story. Christ says, "And other seed fell among the thorns, and the thorns grew up and choked them." His explanation of the thorns is, "he that was sown among the thorns, this is he that heareth the word; and the care of the world and the deceitfulness of riches, choke the word, and he becometh unfruitful." Here are men who are Christians, growing in good soil, but in that soil there are rival plants, thorns. These thorns represent the care of the world and the deceitfulness of riches. The care of the world is anxiety for tomorrow's bread, tomorrow's shelter and tomorrow's clothes. It is undue anxiety about physical health and jobs and so on. Grouped right with it is the expression, "the

deceitfulness of riches." This is the matter of making money, and of building up power through possessions. Together these are thorns that crowd out the gospel. I heard Brother Norvel Young speak a few years ago at the Broadway church in Lubbock. His theme was that our biggest problem today is worldliness, letting the world crowd out the Christ.

Long ago Jesus said, "Some of you won't even let the gospel come in; you won't respond to the invitation. Others of you will respond without thinking and pretty soon you will be swept away. Others of you will wear the name of Christ and be Christians all your lives, but you will let the thorns keep you from bearing fruit." What good is a fruit tree if it bears no fruit? What good is a Christian if he bears no fruit?

THE GOOD GROUND

Finally, there is the fourth and climactic part of the story. "And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty." The good soil produced a fine harvest. Some seed brought forth a hundredfold. Focus your mind a moment on the meaning of that term. Here is a grain of wheat. You drop it into the soil and it brings forth a stalk of wheat on which there are one hundred grains of wheat. Could this mean that in the course of a lifetime one of us might be able to influence a hundred people to become children of God? Some of these grains bear sixtyfold, some of them thirtyfold. Maybe the difference in yield is determined by differing ability, maybe it is because of a difference in effort.

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ALL THINGS ARE YOURS

By: Batsell Barrett Baxter

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October 18, 1964

Sometimes I like to sit back and think about how wonderfully blessed we are. Do you ever do that? Do you ever sit back and let the world pass in review, while you think about your own home, your own family, the city in which you live and your fine country? Do you sometimes stop to remember all the blessings and the good things that God has sent your way? It does me a great deal of good to remember. My only regret is that I do not do it more often. Most of us spend too many of our waking hours thinking about the problems that we must face, the bills yet to be paid, or the work yet to be done. We spend too few hours thinking about the things that have already been accomplished, the encouraging achievements of the past months or years, and the positive constructive things in our lives. It is good for a man to turn around and look to see



at least some of the encouraging things, for these give him strength to move on against the things to come.

THINK OF THE GOOD

If that is good for an individual, I think it is also good for a group of Christians. I feel that we, too, are sometimes too exclusively occupied with the problems that we face or the work that lies ahead of us, or the besetting sins so constantly around us. Most of our preaching is along this line. The preacher normally directs his comments against those things that need to be improved, the places where we are weak. In a sense this is regrettable because many, many times we need to think about the good that is about us, the encouraging things of our work.

It is a wonderful thing to be a Christian. First of all, it means that God, the Creator of the universe and all that's in it, loves us. He is so concerned about us that He even knows the number of the hairs of our heads, as Jesus said. Then, Christ has come to the earth, lived and died, in order that we might be

redeemed from our sins. Then, too, the Holy Spirit has given us a perfect guidebook to tell us how to live in order to be happy here and saved hereafter. It is grand to be a Christian.

All of this leads me to choose as our text on this particular Sunday a passage of scripture that is wonderfully encouraging. It is one of those optimistic passages which sends you on your way with a song in your heart. The passage was originally written to encourage the Corinthian Christians, who faced a number of very severe problems. It is also for us: "... All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Corinthians 3:21-23).

"PAUL, APOLLOS, CEPHAS"

To the Corinthians Paul mentioned three persons: himself, and Apollos, the eloquent preacher from Alexandria, who had crossed the Mediterranean and was now preaching at Corinth, and Cephas, or Simon

Peter, who played so great a part in the beginning of the church. He says, "All things are yours,"—all three of them. Go back to the first chapter of Corinthians where near the beginning he says, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" (I Corinthians 1:10-13).

Paul's message is "Whatever else you may do or think remember your religion is centered on Christ." These people had made the mistake of thinking in terms of their belonging to their leaders. If you think of it this way a man does have to choose sides. "I belong to Paul, or I belong to Peter, or I belong to Apollos." But what they should have said was, "These men all belong to us." They had really turned the situation around, for everything Paul taught was for all of them. There was nothing in the teaching or in the examples of Apollos or Cephas that was not for every Christian at Corinth. Instead of thinking of their belonging to their leaders, why not appropriate every good thing in every leader for themselves?

Speaking in the same vein we might include the names of Martin Luther, John Calvin, John Wesley and a host of others. "All things are yours,

whether Paul, or Apollos, or Cephas, or Luther, or Calvin, or Wesley or whosoever it may be." From each of these men take whatever good there is but remember your life is centered in Christ. For the courageous stand of Martin Luther every one of us ought to be deeply grateful. There are some good things in all of these men, but only in the sense that they learned them from the Lord. I like the way Abraham Lincoln said it on one occasion: "Go along with any man who is in the right, stay with him as long as he is right, and leave him when he goes wrong." That is what they needed to say back at Corinth. Paul said it best of all: "Be ye imitators of me, even as I also am of Christ" (I Corinthians 11:1). We belong to Christ.

In a practical way our text means to us that there is a procession of great lives, back through all the centuries to Christ and even beyond. They belong to us. Abraham is ours, Joseph is ours, David is ours. The apostles and all the rest are ours. From them we learn God's truth and by them we are inspired to be better than we would otherwise be.

"WORLD, LIFE, DEATH"

Notice the text again: "All things are yours . . . the world, or life, or death." A few years ago I listened quite regularly on Sunday to a program called "The World Is Yours." Each week it opened up some realm of scientific achievement. It told about inventions that had been made. It told about developments in the battle to extend the span of man's life through the use of new drugs. It told of the latest accomplishments in the fields of transportation and communication. Truly, the world is ours.

There never has been a time in the history of the world when people have been so challenged or so blessed as now.

Life is also ours. I listened recently as a newscaster told that the life expectancy of an American man is now sixty-nine years. American women can expect to live seventy-one years, so the average is seventy years. That is higher than it has ever been since the time of Christ. Think of life as a great reservoir of hours and minutes which you are given when you are born. You can spend them here or there, on this or that. You have a life, and that life is certainly a great blessing.

Death is also yours. Think of Stephen, the first Christian martyr. Think of James, the first apostle to be martyred and the others who followed later. We are told that Paul was killed by the sword, and that Peter was crucified head downward. The story of Polycarp's courageous stand for Christ is more fully told in secular history. There is also the story of Ignatius, an elder in the church at Antioch, who was arrested and taken to Rome for martyrdom. He wrote letters along the way, urging the Roman Christians not to try to secure his release. He actually desired to die for Christ. Since in our generation we are not called upon to die for Christ, let us hope that we will live for Christ.

"THINGS PRESENT, THINGS TO COME"

The next phrase of this inspiring text is "Things present or things to come." There are so many encouraging things in our present age. People are now more interested in religion than for many generations past. In our best-seller book lists, books with religious emphasis are tak-

ing a more and more prominent place. More Bibles have been sold in the last ten years than in the previous forty years. There are more people who call themselves Christians now than in any time in the history of the world. In many respects it is an encouraging age. It is encouraging even in little facets like the banding together of the people who publish comic books saying, "We will screen what we publish more carefully." There is now legislation on the law books that did not exist a few years ago because the moral principles of Christ are seeping down where people live. In many, many respects it is an encouraging world. People are more interested in religion.

I made a list a few days ago of some things for which I am especially grateful as a Christian:

(1) There are more members of the family of God today than ever before. We are not interested in numbers except that each new member means another person is on his way to heaven, which means that we are vitally interested in numbers. There are several million people who are now trying to reproduce New Testament Christianity to the best of their ability.

(2) There is more home and foreign mission work going on now than for many centuries. More has been done in the last ten years than in the previous one hundred years. I am thinking of Germany, France, England, Norway and Italy. I am thinking of Korea, Japan, the Philippines, Australia, Ethiopia, Nigeria, and a host of other places where New Testament Christianity has also made great strides.

(3) There are more young people getting a Christian education than ever before. It thrills me to know that tomorrow morning when school time comes that in the colleges conducted by New Testament Christians more than 11,000 young people will sit down to study. Each will have a Bible class along with his secular classes.

(4) More benevolent work is being done than ever before. Homes for old people have come into being. Orphans' homes are stronger and also more numerous. Many more children are being cared for in the name of Christ.

(5) More and better church buildings are being constructed throughout the land. Although buildings are only tools, they are encouraging factors. This is progress of a material nature but it shows something deeper. It could not happen if people were not consecrated to the Lord.

(6) More extensive use of radio and television is another encouraging item.

(7) More effective use of printing is still another. I am thinking of improved Bible School literature, as well as books and magazines.

(8) Still another encouraging factor is the fact that more money is being given by all of us than ever before.

(9) I genuinely believe that there is a greater breadth of vision among Christians right now than at any time in many generations. Since the war, we have been aware of the needs of the world, whereas we used to be aware of the needs of our own community. This greater breadth of realization of what needs to be done is most encouraging. The Christian is one who cares. You can not be a

Christian and be concerned only about yourself and your own family or your own neighborhood.

(10) Too, if I am not mistaken, there is a deepening spirituality among us that emphasizes the letter of the law, but not the letter only. There is emphasis, too, on the spirit of the law. Christ taught both the letter and the spirit. A deepening spirituality that makes us all pray more, read our Bibles more, and feel more as Christ felt is a most stimulating factor. These things are fundamental. That is what I see when I read the expression, "Things present," in our text. These factors suggest the next expression, "things to come." We have a wonderful future if we center our lives on Christ.

"YE ARE CHRIST'S, AND CHRIST IS GOD'S"

The last expression in this great text is one which is truly inspiring. The apostle repeats the expression "All things are yours," and then he gives the reason why, "Ye are Christ's and Christ is God's." The future belongs to us because we belong to Christ. It is only because we have embraced those truths which Christ came to teach that we have a confident expectation of future good. If you take Christ out of our lives, our house is built on sand.

The future belongs to Christ and His disciples because He belongs to God. Exactly what does Paul mean when he says "And Christ is God's"? Can you for a moment go back nineteen centuries to the time when Jesus was living upon the earth? Imagine that you are walking down the street. You stop a

(Continued on inside back cover)

The Meaning of CONVERSION

By: Batsell Barrett Baxter

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In the last paragraph of the book of James, the younger brother of our Lord wrote, "My brethren, if any among you err from the truth, and one convert him: let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (James 5: 19, 20). In this passage the key words are "convert," and "converteth." In the eighteenth chapter of the gospel according to Matthew, in verse three, there is the saying of our Lord, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." In Acts 3:19, a sermon preached by the apostle Peter included the lines, "Repent ye therefore, and be converted, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

To anyone who is very familiar with the Bible it is very clear that God intended for men to be converted. The word "converted" is not used as often in the Bible as some other words. Very often instead of the word "convert" the expression "to turn" is used. For example, in some translations the passages just used are presented, "Except ye repent and turn again, ye shall in no wise enter into the kingdom of heaven." And "Repent ye therefore, and turn again, that your sins may be blotted out." Since these alternate expressions convey the same idea we are very certain of the meaning of the word "convert."

DEFINITIONS

In looking in Webster's Dictionary we find the word "convert" defined as "To turn, to turn from one belief or course to another." The related word "conversion" is defined as "a spiritual and moral change attending a change of belief with conviction: a definite and decisive adoption of religion."

The word "convert" is not a shallow word but one that goes all the way to the very center of man's being. It means to change one's life. We use the word in ordinary conversation at times. For example, a man may on occasion play golf on a course that a few years before was a field. The field has been converted into a golf course. Each school day I teach on a college campus that has been converted from a farm. Three-quarters of a century ago it was David Lipscomb's farm but now it has been converted into a college campus, where more than 2,000 students attend classes each day. Or it may be that from time to time you visit some large house, formerly used as a residence but now converted into a place of business—perhaps a funeral home or a restaurant. It has been converted.

Now I mention all of this in order to say that when one comes to Christ, God's intention is that he be converted. It is not some mere surface redecoration, or something done in a few

minutes with little effect on the deeper aspects of life. Real conversion must be deep. In the New Testament we read of a number of conversions.

EXAMPLES

In the book of Acts there are eight major examples of conversion. In the second chapter of Acts the apostle Peter preached the first full sermon of the Christian era and the multitude of people that heard him were pricked in their hearts after he had said, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." They were touched, so that they said, "Brethren, what shall we do?" Having heard the gospel preached and having believed in Christ as the divine Son of God, for that was the theme of the sermon, they said, "What shall we do?" They made known their faith in asking that question. The answer was, "Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:36-38). These people were converted. They believed something that they had not formerly believed, and out of that new belief they changed their lives radically.

Whereas before they had been Jews in their worship now they became Christians; whereas before the temple had been the center of their worship, now central in their thinking was the church; whereas before there had been the offering of animal sacrifices and the keeping of the Passover, now they engaged in Christian worship and the eating of the Lord's supper. The old had given way to the new. The Sabbath day gave way to the first day of the week. Their lives were changed; their destiny

likewise was changed because of their conversion.

Turn a few pages and in chapter nine of this same book of Acts we read the story of the conversion of Saul of Tarsus. The Lord appeared to him causing him to believe in Christ as the Son of God, and even in that very moment he confessed his faith in Christ. A little later he went into Damascus and spent three days in prayer and fasting, showing his deep repentance. At the end of this time God sent the preacher Ananias who said, "Now why tarriest thou? arise, and be baptized, and wash away thy sins" (Acts 22:16). He did it immediately. Saul of Tarsus, who had been a persecutor of Christians, now converted by his new faith in Christ, became a proclaimer of Christianity. How radical, how deep and how life-long was the conversion that took place in his heart.

GENTILES WERE CHANGED

We turn one leaf in the Bible to chapter ten of the book of Acts and we read of the Roman centurion on occupation duty in Palestine. The gospel was preached to him by Peter; he and his household believed it, indicated their belief, turned the direction of their lives and the story ends with their being baptized. When Cornelius and his family were converted to Christ their lives, previously moving in one direction, began to move in another direction.

Turn a few more pages to Acts 16 and we read of the Philippian jailor. There was a man whose conversion was unexpected and even amazing. He was a pagan jail-keeper in the city of Philippi. In the midst of one night there was an earthquake. Prison doors were sprung free, and in the experience he

listened as a man of God taught him about Christ. Before the dawn had come, after several hours of teaching, this Philippian jailor had believed in Christ with his household and they had come to see the need for changing the direction of their lives. As a final step, they were baptized into Christ, and were converted. From Judaism some were converted to Christianity; from paganism others were converted to Christianity. In our day some are converted to Christianity from sin and worldliness; in our day others who are in early life and who have not yet learned much of the world are converted to Christ in the sense that they make their commitments to Christ. Even before knowing many of the sins of the world they make a decision away from all sin toward righteousness.

Conversion is the most significant thing that happens in a person's life. Our Lord described it as a new birth. It is so radical, so extreme in its import that He called it a new birth. When He explained it to Nicodemus as we read it in John, chapter three, Nicodemus could not understand it and tried to interpret it in terms of being born again physically. Jesus corrected the misapprehension. It is not a physical birth at all, for a man looks just as he did before he became a Christian. His name does not change and in most instances his job does not change, nor the place of his residence. It is a spiritual change of his heart. What it literally means is that he gives the central place in his heart to Christ, taking it away from himself. How common it is for man to worship himself, or some institution or some object. In conversion he takes the central place in his heart away from these, and puts the central em-

phasis of his life upon Christ. This is conversion.

IS THERE A PLAN?

There are some who object to the use of the expressions, "plan of salvation," "scheme of redemption," and "steps by which one becomes a Christian." Primarily the reason for their feeling that talking about a plan of salvation is unwise is that some have seemed to accept the plan and have done the outward acts without doing the inward things that really are necessary in conversion. They have gone through the act of confessing Christ; they have been baptized; but their lives are not really changed. A plan of salvation apart from Christ is a meaningless thing. It is possible for a man to do the outward things that salvation requires yet not be deeply moved nor dedicated to Christ.

Sometimes pressure within a family leads one to "join the church." It may be a wife who has wished and prayed and urged, until finally the husband, wanting to ease the tension in his home, decides that he will do what his wife wants. He walks forward at some service and is baptized. Now he has relief, but it is not conversion to Christ; it only looks like it on the outside. Or perhaps it is a general pressure. It may be that all of the other children of age twelve or thirteen are going forward to be baptized and one little boy does not want to be left out, so he goes forward too. Or it may be an older person who sees that everyone else in the neighborhood is connected with some church. Wanting to be like the rest, he joins up, but it is not conversion to Christ. Or a man may be moved by an economic pressure. In our day if one is running for public of-

fice he should have a good military record, he should be connected with some good luncheon club, he should have gone to the right school and he should be affiliated with some church. You get more votes that way. Or in some professions it may be true that by being a member of some popular church you get ahead a little faster. But if these are the motives behind coming to Christ it is not conversion.

Let me pause a moment to say that not all of the men who are running for public office have become members of a church for selfish reasons. I do not think they have, but I am saying that if there were such a person, his act would be unworthy of this word conversion. Conversion has to grow out of a love for Christ, a deep dedication to the Lord. Sometimes people might even go through the outward acts of becoming Christians out of sheer fear of judgment and of hell. They might do the right things without any love for the Lord and without any feeling of wanting to do God's will—just wanting to save their own skins so to speak. It would be a little hard to say that this is conversion to Christ.

A PLAN, BUT MORE

I said a moment ago there are those who do not like to talk about the "plan of salvation" or "the scheme of redemption" or "the steps of being saved." Count me not among them! God did have a plan which began with sending His own Son into the world. Christ and His apostles announced a plan, a plan which includes faith in Christ, repentance from past sins, confession of the name of Jesus before men and burial with one's Lord in baptism. This is the plan that the Holy Scrip-

tures set forth. I glory in the Lord's plan, but I would emphasize that if it is separated from Christ it is meaningless. The plan apart from the person of Jesus Christ is meaningless. Salvation is a dedication to Christ, out of which one does take certain steps, thus availing himself of God's plan of salvation.

It means that when one comes forward to become a Christian, doing the necessary initial things that I have just named, he needs to do them because of his allegiance to God and His love for Christ, and because he is giving himself to the Lord. When he leaves off sinning it must not be because he has found that sinning is not much fun, but because he loved the Lord. When he lives a pure, clean life he does it for the right motive, out of love for the Lord. He serves his fellowmen, doing for them all the things he is capable of doing when they are hungry or naked or sick, because of his love for the Lord. When he comes to worship on a Lord's day the motivation behind it is dedication to Christ and to the God whom he worships. Conversion is not easy. Conversion takes a lifetime in order to be complete, but conversion is our only hope of eternal life in heaven.


PERSONAL APPLICATION

It may be as we close these moments of meditation today that some of us who have been Christians for a long time need to examine ourselves and make more certain that we are really converted to Christ. Converted to Christ means that He is central in our hearts and that His Cause is central in our lives.

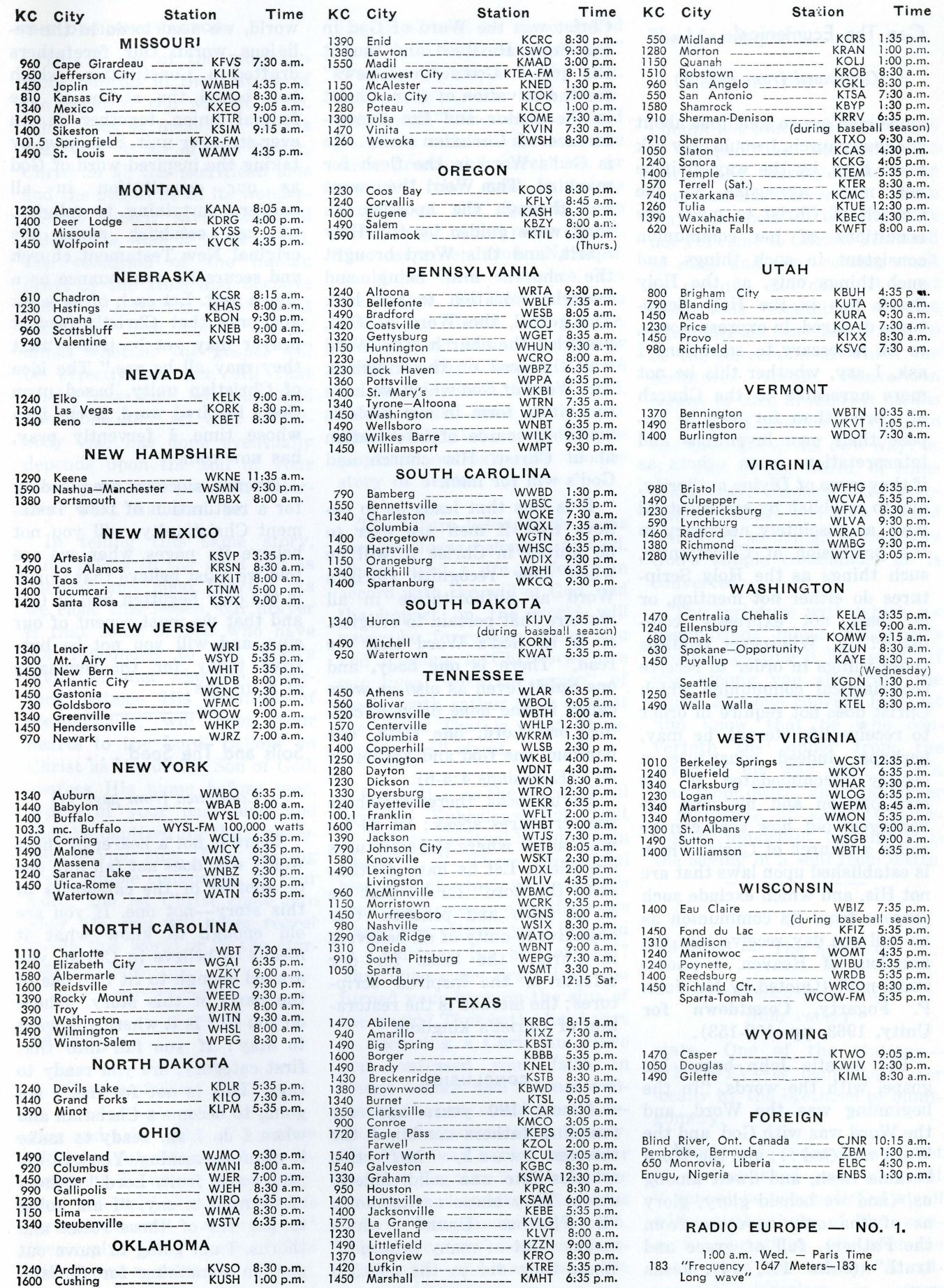
*(Continued on
inside back cover)*

Stations Carrying Herald of Truth Radio Programs

All times are Sunday unless otherwise indicated.
Check your local newspaper or radio station for times not listed.
This list is not 100% correct due to frequent changes.



KC	City	Station	Time	KC	City	Station	Time	KC	City	Station	Time
ALABAMA				FLORIDA				KENTUCKY			
920	Andalusia	WCTA	2:00 p.m.	1330	Fort Pierce	WARN	7:30 a.m.	1490	Frankfort	WFKY	6:35 p.m.
1390	Anniston	WHMA	8:30 p.m.	1390	Gainesville	WUWU	9:35 a.m.	860	Henderson	WSO	8:30 a.m.
1230	Auburn	WAUD	8:30 p.m.	1320	Jacksonville	WZOK	9:30 p.m.	1480	Hopkinsville	WKO	7:15 a.m.
1150	Bay Minette	WBCA	12:30 p.m.	1600	Key West	WKWF		1320	Mayfield	WNGO	7:30 a.m.
900	Birmingham	WATV	8:30 a.m.	1580	Ft. Lauderdale	WWIL	9:30 p.m.	1450	Paducah	WPAD	8:30 a.m.
1300	Boaz	WBSA	7:30 a.m.	1340	Marianna	WTYS	8:30 p.m.	1240	Pikeville	WPKE	6:35 p.m.
990	Centre	WEIS	1:30 p.m.	1230	New Smyrna Beach	WSBB	6:35 p.m.	1240	Somerset	WSFC	6:35 p.m.
800	Decatur	WHOS	9:30 a.m.	1290	Ocala	WTMC	6:35 p.m.				
		(Sat.)		800	Palatka	WSUZ	12:00 p.m.				
1400	Demopolis	WXAL	5:35 p.m.	1080	Port St. Joe	WJOE	5:35 p.m.				
560	Dothan	WOOF	12:35 p.m.	1230	Quincy	WCNH	5:35 p.m.	1450	Crowley	KSIG	5:35 p.m.
1240	Florence	WOWL	7:30 p.m.	930	Sarasota	WKXY	8:30 a.m.	1390	Franklin	KFRA	8:30 a.m.
1310	Foley	WHEP	1:00 p.m.	1450	Stuart	WTSU	6:35 p.m.	1320	Homer	KHAL	8:00 a.m.
1380	Greenville	WGYV	8:00 a.m.	1270	Tallahassee	WTAL	9:30 a.m.	1420	Lafayette	KPEL	8:30 a.m.
1230	Haleyville	WJBB	5:35 p.m.	620	Tampa-St. Petersburg	WSUN	7:30 a.m.	600	New Orleans	WWOM	12:30 (Noon)
	Montgomery	WFMI		1490	Winter Haven	WSIR	6:35 p.m.	710	Shreveport	KEEL	7:30 a.m.
1530	Moulton	WLCB	11:00 a.m.								
1340	Sylacauga	WMLS	4:30 p.m.								
1230	Talladega	WNUZ	1:05 p.m.								
970	Troy	WTBF	4:35 p.m.								
1280	Tuscaloosa	WNPT	8:30 p.m.								
ALASKA				GEORGIA				MAINE			
900	Fairbanks	KFRB	8:30 a.m.	1250	Albany	WLYB	4:05 p.m.				
1400	Sitka	KSEW	9:10 a.m.	1260	Blakely	WBKK	12:30 p.m.	910	Bangor	WABI	9:30 p.m.
				1440	Bremen	WWCC	8:30 a.m.	1230	Calais	WQDY	9:30 p.m.
				1220	Camilla	WLCL	8:00 a.m.	1340	Houlton	WHOU	7:05 p.m.
				1450	Cartersville	WBHF	5:35 p.m.		Madawaska	WSJR	9:30 p.m.
				1420	Columbus	WPNX	9:30 p.m.				
				1490	Cordele	WMJM	6:35 p.m.				
				1240	Fitzgerald	WBHB	6:35 p.m.				
				1450	Griffin	WKEU	10:35 p.m.				
				990	Hinesville	WGML	1:30 p.m.				
				1240	La Grange	WLAG	9:00 a.m.				
				1450	Savannah	WBYG	6:35 p.m.	910	Aberdeen	WAMD	9:30 p.m.
				1540	Sylvester	WOGA	8:30 a.m.	1400	Baltimore	WWIN	7:30 a.m.
				1310	Waynesboro	WBRO		1240	Hagerstown	WJEJ	9:30 p.m.
				1490	West Point	WRLD	9:30 p.m.				
ARIZONA				HAWAII				MASSACHUSETTS			
1260	Casa Grande	KPIN	9:00 a.m.					1600	Boston	WBOS	9:30 p.m.
600	Flagstaff	KCLS	8:05 a.m.					1400	Fall River	WALE	6:35 p.m.
1490	Prescott	KYCA	3:35 p.m.					1340	Gardner	WGAW	6:35 p.m.
1230	Safford	KATO	1:3								



Can The Ecumenical . . .

(Continued from page 8)

since men are so solicitous about the true church, I would only ask them here, by the way, if it be not more agreeable to the Church of Christ to make the conditions of her communion consistent in such things, and such things **only**, as the Holy Spirit has in the Holy Scriptures declared, in express words, to be necessary to salvation: I ask, I say, whether this be not more agreeable to the Church of Christ than for men to impose their own inventions and interpretations upon others as if they were of Divine authority, and to establish by ecclesiastical laws, as absolutely necessary to the profession of Christianity, such things as the Holy Scriptures do either not mention, or at least not expressly command? . . . Whosoever requires those things in order to receive ecclesiastical communion which Christ does not require in order to receive life eternal, he may, perhaps, indeed constitute a society accommodated to his own opinion and his own advantages; but how that can be called a Church of Christ which is established upon laws that are not His, and which exclude such persons from its communion as he will one day receive into the kingdom of Heaven, I understand not" (Quoted by Mr. John P. Fogarty, **Countdown for Unity**, 1963, pp. 152-153).

The apostle John began his gospel with the words, "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh, and dwelt among us, (and we beheld glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:1, 14). Jesus

Christ was the Word of God in the flesh. He lived and taught the gospel, God's "good news" for the salvation of man. Christ is the center and the circumference of Christian unity. He is God's Word in the flesh for mankind. The Word then went but through the apostles, as they were guided by the Holy Spirit, and this Word brought the church into being and brought salvation to the lost. The gospel, the Word of God, preceded the church. The Word was the seed of the kingdom. The Word of God which we have in written form in our Bible is our only source of information about Christ, His church and God's will for man.

It is this that leads us to believe that if men are ever to be united in Christ it will be when they recognize Christ's Word as authoritative in all matters that pertain to religion. It is in God's Word that we read, "There is **one body**, and **one Spirit**, even as also ye were called in **one hope** of your calling; **one Lord**, **one faith**, **one baptism**, **one God** and Father of all" (Ephesians 4:4-6).

Let us speak, therefore, where the scriptures speak; let us remain silent where the scriptures are silent. Let us have a "thus saith the Lord" for all that we do in faith and practice. Our **objective** is unity of all believers in Christ; the **basis** for our efforts is the inspired scriptures; the **method** is the restoration of Christ's kingdom.

CONCLUSION

Almost 190 years ago our founding fathers combined the thirteen weak, ineffective colonies into one solid, federal union. They chose as its motto "**E Pluribus Unum**" which means "Out of many into one." What they did in the political

world, we need to do in the religious world. Our forefathers drafted a Constitution, which has bound the states of the federal union together in an ever-stronger unit. Similarly, by taking the inspired word of God as our constitution in all matters pertaining to religion, we can establish again the original New Testament church and secure its continuance as a single unit. Let each of us work and pray that Christ's fervent prayer may yet be true—"that they may all be one." The idea of Christian unity, based upon God's inspired word, is the idea whose time, I fervently pray, has now come.

Friends, since we are pleading for a restoration of New Testament Christianity, will you not believe its pages when we are told we must believe that Christ is the only begotten Son of God and that we must repent of our sins, and will you not be baptized today for the remission of your sins?

Soils and The Seed . . .

(Continued from page 11)

There is not a hearer of these words who does not fall into one or another of the categories of this story—not one. If you are old enough to know what it means to believe in Christ, you are old enough to fit into one of the parts of this story. Where do you fit? Is it where you want to stay? If you fall into that first category, are you ready to say, "This is not for me. I am going to become a Christian and when I do I am ready to make it mean something. You can expect some fruit, Lord." Others of us need to say, "I am going to get rid of those rocks and thorns. I am going to move out and do something for Christ."

THE DECIDING FACTOR

This is one of the most dynamic stories in the history of the world, if you will let it be. What does it mean? It means that God in all of His power, Christ in all His sacrificial love and the gospel in all its wonderfulness cannot save your soul unless you wish it to be saved. The condition of the human heart is the final and decisive factor in salvation. Your heart ultimately and finally determines whether the gospel will be effective or not. All that Christ has done, all that God has done and all that everybody else has done eventually depends upon the soil of your heart and only you can determine what that shall be.

In telling this same story, Luke refers to the good soil as "honest and good hearts." As we close this lesson, our prayer is that some of you who have not responded to the Lord's invitation and who are, therefore, outside His promises of eternal life, will open your hearts to the Lord. Believe on Christ as the divine Son of God, confess His name before men, repent of your past sins, and then be baptized for the forgiveness of your sins. If, by obeying these simple commands of your Lord, you let Christ come into your life, you will never regret it—in this world or in the eternity to come.

All Things . . .

(Continued from page 14)

man and ask, "Who of our time will the future historians remember? To whom will the future belong?" The thoughtful person will wait a moment and then reply, "Oh, I suppose Pilate will have a page in history, after all he is the governor of the province." "Who else do

you think will be remembered when the historians write?" "Perhaps Herod, he is the king. And surely Caesar will be remembered." Maybe he would go on to mention some of the more prominent merchants, or some of the more notorious bandits of the day. But he would never, never name Christ. The carpenter from Nazareth would not have a chance. Yet the future did not belong to Pilate, nor Herod, nor Caesar. In fact, most of us do not know which of the Caesars was on the throne when Christ lived. Pilate would have been completely forgotten except that he played a one-day part in the story of Jesus.

The future belonged to Jesus because Jesus belonged to God. Christ lived a life perfectly in accord with the will of God, and the impact on the world will never be forgotten. When you and I belong to Christ, we live our lives "with the grain" of God's truth rather than against the grain. That is what Christianity is all about.

But notice, as the apostle Paul says in Ephesians 1:3, that "... every spiritual blessing is in Christ . . ." These wonderful blessings of which we have been speaking are ours only if we are Christians. Have you believed in Christ as the Son of God? That must come first. Have you turned your back on the sins of the world? That is the hard part in becoming a Christian. Have you confessed your faith in Christ before men? Jesus commands that we stand up and declare our convictions openly. Have you been buried with your Lord in baptism? This brings you to the place where God adds you to His family or church. When we have become Christians, and only when we have become Christians, can we say, "All things are ours."

The Meaning of . . .

(Continued from page 17)

I doubt not that each of us needs to deepen his dedication to Christ and thereby make more complete his conversion. There may be others of us who have not yet come to Christ. You need to come and your coming must be genuine and deep. It must mean the changing of the allegiance of your life if it is to be the conversion of which the scriptures speak. Conversion means to turn around; it means to go a different way. He who has been going his own way, or the way of the world, or some other way, changes the direction of his life and goes toward Christ. In so doing, as he obeys God's simple commands, he is converted.

The scripture with which we began finds James, the Lord's brother, putting it this way, "If any among you err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." Conversion is important because it is the saving of a soul from death.

Editorial — The Spirit of . . .

(Continued from inside front cover)

state. One of the stations—WKAB-TV—is being paid for locally by the brethren in Montgomery.

World-wide evangelism cannot be accomplished overnight, but it cannot be accomplished **at all** without the help of the wonderful Christians all over the world who are helping to advance the kingdom in every way that they know.

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